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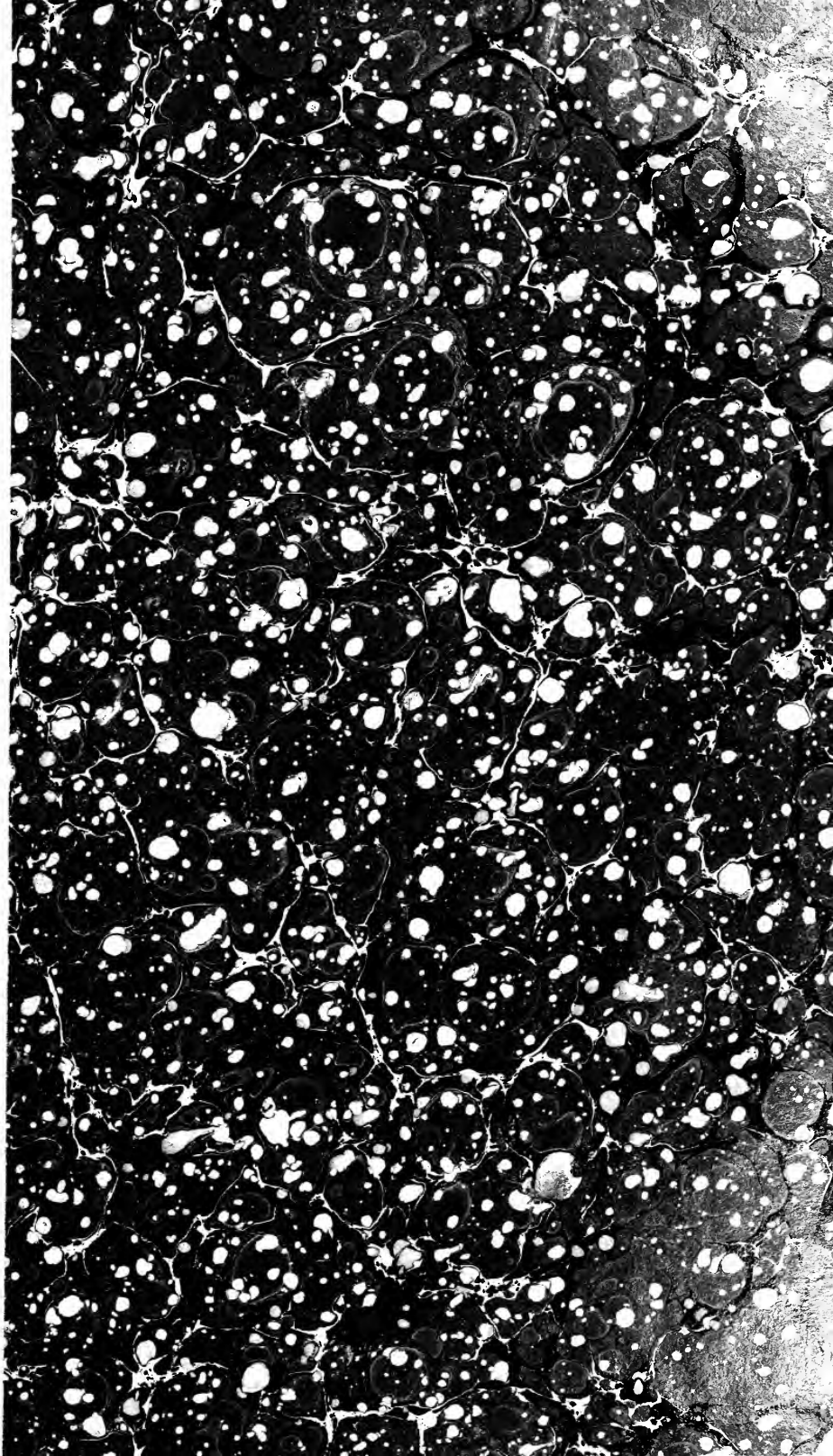
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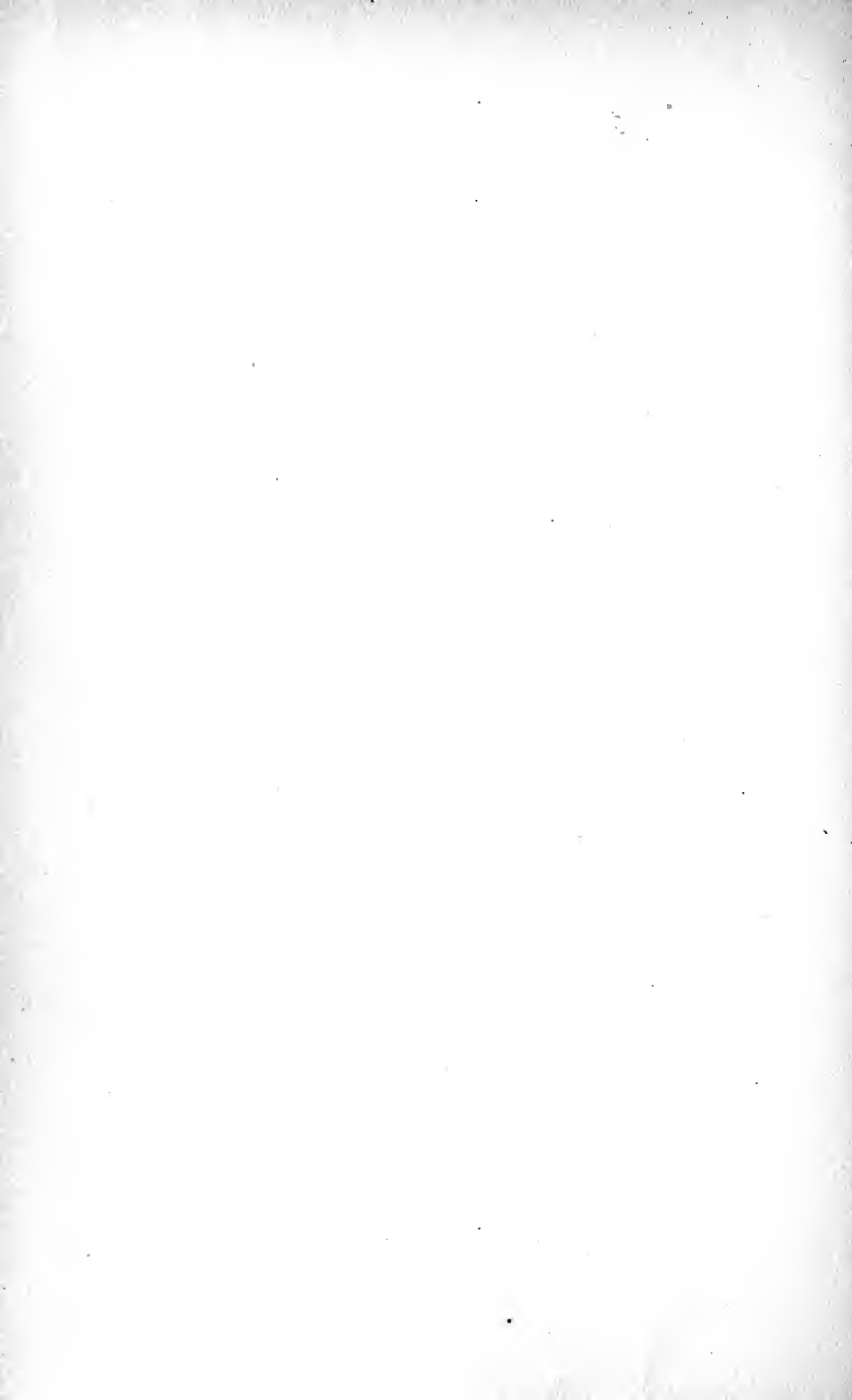
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DR. JOHN PHILLIPS.









JOHN PHILLIPS.



HISTORICAL SKETCH  
OF  
JOHN PHILLIPS.

*A Baccalaureate Discourse*

BY REV. GEO. E. STREET, OF EXETER,

BEFORE THE GRADUATING CLASS OF

PHILLIPS ACADEMY, ANDOVER,

JUNE 16, 1895.

PRESENTED, ALSO, IN SUBSTANCE BEFORE THE SECOND CHURCH, EXETER, ON  
ITS ONE HUNDRED AND FIFTIETH ANNIVERSARY, DEC. 29th, 1894, AND  
BEFORE THE PISCATAQUA ASSOCIATION OF MINISTERS, NEAR THE  
ANNIVERSARY OF MR. PHILLIPS' DEATH, APRIL 17, 1895.



EXETER, N. H.:  
The News-Letter Press.  
1895.



## JOHN PHILLIPS.

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“Now Jacob’s well was there.”—*John iv, 6.*

MIDWAY between Upper and Lower Palestine, that ancient country which somewhat resembles New Hampshire in surface features as in size, is still clearly identified this object of tender interest to all travellers,—the Well at Sychar.

High mountains of classic fame rise close at hand. A wide fertile plain, having also its traditions, stretches in the other direction toward the Jordan. Yet nothing arrests the eye and feet of the traveller like this old well. For, sitting by its side, we seem to clasp hands across the centuries with the patriarch who digged it and with the generations of his children who drank thereof, themselves and their cattle. Yes; and with One greater than the patriarch Jacob, who at noontide sat on this very well; and, making it His text, spoke wonderful words touching the nature of God and the scope of His saving love.

One has to think, too, of the public spirit that man displayed who digged this well; of the good far beyond what he sought has flowed from it to successive generations, so as to make this his most fitting monument. For, after all, every man builds his own monument, rather than posterity for him. Some, indeed, like children playing upon the shore, write their names on the sand to be obliterated by the returning tide; the next generation forgets them.

Others, with a clearer, deeper wisdom, write theirs upon the souls they have blessed, the institutions of charity they have founded,—monuments more imperishable than brass.

Of this class was the man whose image I shall call up before.

you to-day, as one of the great benefactors of this community, as of that where most of his life was spent, and has helped to give them both a name and an influence wider than our continent.

Some of you already recognize the lineaments of John Phillips, joint founder of your famous Academy and founder of Phillips Exeter.

Though commonly, and by some *exclusively*, associated with Exeter, he was not born there, but here. His name was already a good inheritance; for over an hundred years it had been borne by a Colonial family of New England of commanding ability, sterling integrity, calm and sustained devotion to the church of God. Its branches were wide spread and homogeneous. Its founder on these shores was the Rev. George Phillips, who, ten years after the Pilgrims landed at Plymouth, came over the sea in the good ship "Arabella," with an intelligent and noble band of Puritans, John Winthrop at its head, holding fast the charter the ill-fated Charles I had signed the previous year.

Mr. Phillips, with Richard Saltonstall and other men of substance and influence, settled at Watertown, on the Charles. Like Cotton, Davenport, Hooker, Mather and Wheelwright, he had previously held a church living in England, but was of too pronounced convictions to retain it while freedom of thought and of worship was denied him. Hence the long voyage and rough experience of an unknown country, because God and duty called him to make the sacrifice.

We find a radical temper here, where conscience was concerned, an uncompromising spirit which has characterized his descendants down to Wendell Phillips and Phillips Brooks. As we think of these pioneer preachers in the wilderness, all graduates of Oxford or Cambridge, scholarly, high-minded, fearing God more than tyrants, we honor them, indeed, but tremble for them less, perhaps, than for the delicate wives and little children they brought with them to share their hardships.

Yet comparing them with the Jesuit priests who came to plant the standards of the Roman faith farther north in Canada, men perhaps equally brave, conscientious and self-sacrificing, whose labors and whose sufferings have been so well told by Parkman, we are glad that they came not singly, but as husbands, and fathers of numerous children. The priestly celibate left no issue behind him in those northern provinces to perpetuate his wisdom and devotion, while the Puritan pastor gave to New England and the country at large the greatest possible gift, when he left children of masterful intellects, and energetic, Bible trained consciences, by whose hands the plastic institutions of the New World should be moulded.

Emphatically true was this of the descendants of the emigrant pastor, Phillips of Watertown. Himself a graduate of Cambridge, "a Godly man," according to Winthrop, "one of the first saints in New England," according to Cotton Mather, an early advocate of the Congregational order and discipline, and one of the first to resist taxation without the people's consent; this man was followed by descendants who fully maintained his reputation in respect of good learning, clear mental vision and moral dignity.

Not to stop with his son, Samuel, of exceptional talents, who was for over half a century pastor in Rowley, we pass over to the fourth generation. Of that generation, Samuel Phillips, a young divinity student from Harvard College, began to preach in 1710, for a new religious society in this town of Andover, Mass. The following year, October 11, 1711, the present "Old South Church" was formed, and on the same day the young preacher was ordained. The following January he took for his wife Hannah White, of Haverhill, daughter of Deacon John White of that town.\* She was a helpmeet indeed, accompanying her husband in his parish work, riding on a pillion behind him.

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\* Whence comes through intermarriage, a long succession of Phillips Whites.

Of this Andover pastor, Prof. Edwards Park says: \* "He was a man of dignified presence, strong mind, stern will and commanding character. The predecessor of his grandfather at Rowley, when asked by a traveller passing through town, 'Are you the person who *serves* here?' answered at once, 'I am, sir, the person who *rules* here.' "

"Mr. Phillips riding on horseback through his parish, with his wife on a pillion behind him, with his majestic figure crowned by a three cornered hat, would be recognized by any traveller as the man who had control over his diocese. And he governed well. He was beloved as well as feared. He was a man of no inconsiderable learning, an author of nineteen published books or pamphlets, and of numerous manuscripts which are now preserved; an energetic pastor and a pungent and impressive preacher to the heart, but more especially to the conscience of his hearers. He was inflexible in exacting attention to outward duties. In 1727 he said 'I do not remember one native of the parish that is unbaptized.'

"The Andover divine was noted for a virtuous frugality. He had but a meagre income, yet he regularly gave one-tenth of it to the poor or to other objects of charity, and out of his limited estate at his death, he bequeathed £200 for pious uses. To his sons he left for a heritage his own sterling character. In his will he charged them to live a beneficent life, as knowing that it is 'more blessed to give than to receive.' "

Here we get the domestic surroundings of our hero. A tonic atmosphere surely was that he breathed, good for mind and heart, and well calculated to beget self reliance.

In that minister's home were three sons, John being the second. He was trained under his father's tuition for Harvard College, as his elder brother had been, but proved so good a scholar that he was admitted at eleven years of age and was graduated in his sixteenth year, 1735, standing eleventh in a

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\* *Bibliothem Sacra*, Oct., 1856.

class of thirty-eight. Soon he made his education of value to others, for, according to a local history (Miss Bailey's History of Andover), he was teaching the Grammar (Latin) School of the place in 1737. A great stride surely, which the modern student can hardly keep pace with, to be a graduate of two years' standing and a teacher of the classics at eighteen!

As the eldest and youngest of the brothers, Samuel and William, had entered upon a business life, one in North Andover, the other in Boston, John alone seemed destined for his father's calling. He had united with the church in Andover the year after leaving college, 1736. It is more than a tradition that he also preached occasionally, which is not improbable, as the college of those days was largely a theological school, and what was lacking in ministerial training and equipment there was gained by association with some pastor in his work.

The conditions were all favorable for John Phillips with the ministry as his chosen calling. That his gifts in the pulpit gave much promise may be inferred from the judgment of his hearers. He was esteemed "a devout, zealous, animated and pathetic preacher." Some of his sermons were long preserved and may be still in existence. It was, moreover, an inviting field in New England then for brave and earnest ministers.

The year of his graduation, 1735, was the same in which the great revival under Edwards began, rebuking the reaction, both moral and spiritual, that had come over the New England colonists and their descendants.

What turned young Phillips aside from that calling in which his father and forefathers had so nobly served God and their generations?

The causes seem to have been various, and to have swerved him not suddenly but gradually from this course. Natural diffidence is given as one; a developed weakness of the lungs as another. But, later on, still another operated very effectually. A great figure came across his path. He saw and heard.

George Whitefield, the renowned preacher, who with the Wesleys had made so profound a stir in the religious life of England.

The great preacher either made strong friends or stout opposers, according to previous susceptibility or prejudice in his hearers. Some recognized in him, as did the venerable minister, Nathaniel Clap, of Newport, R. I., who received him on landing in 1740, the strain of the early Puritan preachers he had heard as a boy, and rejoiced in him.

In young Phillips he seemed to wake these echoes as of a gospel once all constraining, but that had lost its power. To preach any longer as he had done he could not; to preach and try to reach his ideal was equally impossible. It was not the first or only time a worthy and aspiring preacher has become disheartened on hearing another and sincerely doubted his calling to the sacred office.

The case of the Rev. Robert Hall, of England, on hearing the gifted Dr. John M. Mason, of New York, is in point. Indeed a Moses and a Paul had been lost to the ministry of God had they been taken at their own estimate of themselves. On the whole, it were better if more men would halt at the threshold of the ministry, and not from modest scruples alone, but a truer estimate of themselves, a study of their own aptitudes, and for a more unmistakable hearing of the Divine call before crossing over. Fewer first-class mechanics, merchants, teachers, journalists would be spoiled in the attempt to make dull, indifferent preachers out of good men. But John Phillips was not lost to the cause, even if he failed of its highest calling. There were other things he could do and yet glorify God. He could teach and make his teaching a holy ministry.

Six years after leaving college, he came to Exeter a schoolmaster. It was in 1741, probably between the months of May and August. Though still but twenty-two, he was a ripe student for his years. Here he opened a private classical school. His success may be judged by the fact that after two



years he was engaged as instructor in one of the town schools. He seems to have made his classical learning tell in that position, for by vote of the town some time after (1747) certain districts were assessed for the support of a Latin School. That he still preached at times, as well as taught, is evident, from a request of the parish church for him to fill its assistant pastorate, ultimately filled by Mr. Odlin, son of the pastor.

After a residence of two years, Mr. Phillips decided to cast in his lot with the people of Exeter, and was enrolled in 1743, "Being assessed," says Gov. Bell, "in the modest sum of four shillings, two pence. He lived to become the wealthiest citizen of the town."

This turn of fortune could hardly have come to him while in the chair of teacher. Seldom does she smile on such in the form of real estate and a large bank account. There must have been a change in *occupation*, and this we learn was the case. Mr. Phillips had married at twenty-four, not the young lady toward whom his affections began to turn, who was "otherwise engaged," but her still youthful mother, the widow of Capt. Nathaniel Gilman, an estimable woman of deep piety. Despite disparity of age, the union proved a happy one, and to him, a source of profit, as he was placed in charge of Capt. Gilman's affairs.

The following year he decided to enter, as his brothers had done, upon a mercantile life. Might he not trade as well as teach and glorify God? His keen eye took in the facilities for business enterprise about him. The town, though small, was clustered chiefly around the river bank and the falls. Here on the Squamscott at the head of navigation, was a small inland port, where vessels were built and lumber in vast quantities was brought to be sawed, built into ships and exported. The ox-teams that had brought the forests from the interior could be utilized to distribute the goods that came by foreign and coast-wise vessels into those same interior counties of the province.

His place of business was the house in which he lived and

was standing within the memory of many living (on the site of the present McKey block on Water street). There by great industry, by frugality and methodical habits, he toiled for nearly thirty years, amassing the fortune—large for those days—which he afterward distributed with so liberal a hand. We need not be told that conscience went into every business operation as into the economies he practiced.

These economies, so rigidly observed while wealth was accumulating, have often been spoken of to his discredit. How he blew out the candle to save light, while having evening devotions, and soaked the back log over night, that it might not burn so freely by day. But in these lavish times, men forget that those were pinching times, that frugality was instilled as a shining virtue, a religious duty, and that as real pleasure was taken in it as in extravagance now. It was oftener than now remembered that the same Lord, who distributed bread by a miracle to the hungry thousands, also commanded his disciples, "Gather up the fragments that nothing be lost."

Said Dr. A. P. Peabody at the Exeter (Academy) centennial: "Our founder belonged to a class of men, not a few of whom were living in my early days, who spared that they might give. In these days of abounding wealth, we have public benefactors and noble public benefactors, but they for the most part give from the fulness, the exuberance of their wealth. I have known in my time not a few men who were rigidly and pinchingly frugal, that they might have the means for a large and broad munificence."

The question must have already started to your lips, whether his religious spirit suffered any loss or check by his change of occupation. The answer is equally ready and altogether satisfying. The same year, 1744, in which he embarked in business, he was conspicuous in the religious movement which resulted in the formation of the New Parish church in Exeter. We have already seen how impressed he had been by the preaching of Mr. Whitefield. In the old parish church were

others leavened by the same views, whose spiritual longings could only be met by a more fervid and earnest presentation of the gospel. "New Lights" they were called, and they naturally drew together. The more Mr. Whitefield was opposed as a dangerous innovator upon the methods of the old time clergy, the more his friends clung to him and to each other.

Separation was inevitable, and the "New Lights" went out, forty-one of them, and began to hold services by themselves.\*

They were substantial people. So land was given by two of their number and a church soon built, a large two story structure parallel with the street and having a tower and spire on the western end. *There*, under the leadership of Mr. Phillips, worship was carried on. His labors were so highly esteemed that a formal call was given him to the pastorate, the letter assuring him that the church had been "heretofore satisfied of your gracious qualifications and more lately of your ministerial gifts."

Though he declined this offer of a settlement, a fit man was found in the Rev. Daniel Rogers, of Ipswich, of supposed descent from the Smithfield martyr, but, what was more, a convert while a tutor at Harvard College of Mr. Whitefield. For forty years he most acceptably served the new church. The same year of Mr. Rogers' installation, 1747, Mr. Phillips accepted the office of ruling elder, and as such gave his consent to a mutual council, 1755, to adjust the differences between this and the older religious organization of the town. During this year, also, the new church obtained permission of the government to form a distinct parish, the records of which from that date

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\* In Mr. John Taylor Perry's sketch, (*Baptist Quarterly*, 1885), "In the footsteps of Whitefield," he says that "the great preacher came to New England for the second time in 1745 and then visited his followers in Exeter, (where the Rev. Mr. Odlin met him on the outskirts of the town and warned him out of his parish), and that then it was that Mr. Phillips came to the final conclusion that he had no vocation for the pulpit."

onward showing that as *moderator* or *clerk* Mr. Phillips served the new Parish until well advanced in years.\*

It would be interesting indeed, if the records of that early church, founded one hundred and fifty years ago, had been kept. As it is, we have not even its creed and can gather but a few names of its deacons. Yet, if we know not its creed, we do its life. Besides the pastor, Rogers, so early baptized with the spirit of Whitefield, we find one shining name whose intensely evangelical spirit was soon active beyond the limits of his own church, seeking new ways of reaching the lost children of God, with the gospel of his Son.

A single side light reveals the trend of his thoughts and heart as he reached middle life. It is the correspondence which passed between him and his brothers, Samuel and William (May and June, 1762), reminding them of their parents' desire that they should all be ministers of Christ and of their duty, since God had blessed them in other lines of service, to contribute of their means to send the gospel to the heathen. He asks them for particular information as to a society reported to have been organized in Boston for this purpose. He closes his letter to William as follows: "Has Christ subdued our enemies around us (referring undoubtedly to the close of the French and Indian war) and shall we not unite our endeavors to being them under His yoke? Gratitude, my brother, gratitude to our beneficent Lord requires it. Compassion for the souls of our fellow creatures calls for it. Was there ever a more open door, or a people less excusable if so great a work (heretofore much neglected) should not now be generally promoted with cheerfulness and zeal?"

We are apt to conclude that the missionary spirit in our New

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\* It is creditable to his heart that just before his death, Mr. Phillips tried to bring about a reunion with the parent church, himself and wife taking the first step, (1793). But despite the great decline in the Second Church after the death of Rev. Mr. Rogers, Providence had further use for it, as in the new century under Principal Abbot, it started into a more expansive life and became for many years organically connected with the Academy.

England churches had its rise about the year 1810. Yet John Eliot had been preaching to the Indians in Natick, and Jonathan Edwards to the Indians in Stockbridge, and David Brainerd to the Indians in New Jersey, long before that time, while fifty years before the American Board of Foreign Missions had been formed, a quiet town in New Hampshire had a Christian merchant whose soul was burning to send the Gospel to the heathen and holding his means as tributary to that end.

This was the secret of his interest in helping Dr. Eleazar Wheelock remove his Indian school from Connecticut and establish it in New Hampshire under a college charter from the government.\* On condition that this college should be located in Hanover, Mr. Phillips gave a considerable tract of land, and later, other gifts, culminating in a Professorship of Divinity, which is still called by his name. For twenty years (1773-1793) he served that institution as trustee, and was in turn honored by it with a Doctor of Laws. Once only had it bestowed this honor, and then upon the royal Governor Wentworth, two years previously.

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\* As showing the movement among N. H. ministers at that time, in favor of the higher education, Rev. J. H. Fitts, of Newfields, supplies the following minutes from the records of their convention.

The N. H. Ministerial Convention met at Somersworth with Rev. James Pike, Sept. 26, 1758.

(Copy). "The convention taking into consideration the great advantages which may arise both to Church and state, from the erecting an Academy or college in the Province, unanimously voted to petition the Governor, Benning Wentworth, desiring him to grant a charter for said purpose."

Convention at Newington, Sept. 25, 1759. A committee to petition the Governor, made a verbal report that (Copy) "the governor manifests some unwillingness at present to grant a charter agreeable to the convention."

Nevertheless the Convention proceeded to adopt a

(Copy) "Plan of a charter for a college in this Province."

Gov. B. Wentworth was an ardent Episcopalian. He suggested that the academy or college should be under the charge of the Bishop of London, and should use Common Prayers. This condition was not "agreeable to the convention."

Convention at Portsmouth, Sept. 28, 1762, responded to the overture of the venerable Dr. Eleazar Wheelock of Connecticut, respecting Moor's Charity School, and commend his place to the Christian brethren, the public and the civil authority of the Province.

With other friends of learning in New England he also contributed to the funds of Nassau Hall, as Princeton College was then called. Other tongues and pens have eloquently told the story of his loving co-operation with his brother in North Andover and his distinguished nephew, Lieut. Gov. Samuel Phillips, in founding in 1778 the Academy at Andover, of his munificent giving, amounting to \$31,000, exceeding that of any of the family, to place this institution upon a solid basis. Naturally he became a trustee for life, in which office he displayed his usual far-sighted wisdom. On the death of his eldest brother he succeeded to the presidency of the board.

A truly benevolent heart never rests with past giving. Love is a mobile element, it keeps flowing. His own town came next into his thoughts as a field for charitable enterprise. He had never forgotten the Latin School, the germ of which he had planted forty years before, and although it had been taken under control of the town, he wished to see it put on a larger development. For the kind of development he was, of course, indebted to his famous nephew, Gov. Phillips, who had shaped the Andover institution, and who cheerfully, though his uncle's favorite and heir, surrendered all hope of inheritance to further that uncle's scheme. In all other respects the Academy at Exeter was the offspring of Dr. Phillips' own brain and heart. But why another Academy so near? At that time it was not near, but, at least with the roads of those days, a day's journey farther north.

He had looked North and East into the partially settled wilds of New Hampshire and the province of Maine. Except the Dartmouth school for Indian training, there was neither academy nor college in all that vast space. He saw the need of raising up men who should go and plant the gospel through all its scattered settlements. Exeter Academy was largely founded as a training school for preachers. The religious idea was dominant. Its constitution, nearly identical with that of its sister institution at Andover, insists upon daily instruction in re-

ligion and morals, making the latter vitally dependent on the former: and defines the doctrines, which are mainly those of the great branches of the Church universal, and were peculiarly those of the Congregational order in his day. So paramount was this purpose that a Professorship of Divinity was provided for, which was to be co-ordinate with the principalship.

So, forty years after Mr. Phillips came to Exeter as school-master, he had established a school, which was to witness to his devotion to good learning and religion. Having bestowed a third of his fortune of \$100,000 upon Andover, he bequeathed all the rest to Exeter.

It was the largest gift of the kind then known in America. It led the way to large giving, to the consecrated use of wealth by others. Its influence is felt to-day in determining rich men to give while they live, administering upon their own property and estates instead of trusting to the cupidity of heirs after them. It could not be said of him, "How hardly shall a rich man enter into the kingdom," for he had given it all away with so clean a hand that there was barely enough for the support of his widow for the year or two she survived him.

For twelve years he remained at the head of the Exeter trustees; then, at the age of 75, he resigned his trusts to others and his soul to God. His last hours are described in the sermon by his friend, the Rev. Jonathan French, of Andover. "He was seized with a kind of fainting fit on Monday morning, from which he, in part, recovered so as to walk about the house, and was perfectly sensible and apprized of his approaching dissolution, and spoke of it with calmness and serenity and with apparent pleasure. 'My work is done,' he said. 'I have settled all my affairs and have now nothing to do but to die; it is of no matter how soon,' and retaining his reason to the last, the next morning he died, April 21, 1795,\* in the 76th year of his age."

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\* On the very month and day that the Andover Academy was founded.

Besides this sermon by the Rev. Mr. French, his eulogy was pronounced before the trustees by the Rev. Benjamin Thurston, one of their number, when it was voted that his portrait, "elegantly decorated," should be hung in the library.

His body fittingly reposes in the town to which he owed so much and to which he gave so much. "Without natural issue, he made posterity his heirs" was his briefest and best eulogy. "He lives," said Prof. Hoyt, long one of Exeter's ablest instructors, "he lives not merely in the sacred though fading associations of a single spot, but the light of his spirit shall shine in every one of the thousands of radiant minds, which age after age his munificence shall call from obscurity and quicken into newness of life."

So on this centennial year since his death, it seems fitting to speak of that life spent so long ago and yet still unspent, because its faith and generous thought took in that future where we now are, and beyond it. Men who live this way, not for the fleeting present, but by faith in things to come, the better future of earth, the grander future of heaven, never die with the century they were born in. It is well, therefore, to touch hands across the generations with so vital a presence as his and try to establish a more familiar and personal acquaintance with him.

Stern in his exterior, he undoubtedly was, formal in manner, exacting in all matters of etiquette, as in business, and extremely frugal in his habits of life, besides being deficient in the sense of humor. Yet beneath that cold exterior there beat a warm heart, as his family life and correspondence abundantly prove, while in view of his great benefactions every suspicion of parsimony fades into wonder at the breadth and munificence of his charity.

Loving order, revering law, thinking more of his duty than of his rights, he was slow at the beginning of the Revolution to take part with the patriots. He was on intimate terms with Governor Wentworth. His business had not suffered nor had his person. Some tyranny he felt was better than open an-



archy, and that was what he feared: mob law in case the crown rulers were resisted. To keep the peace in his own town he entered into a formal agreement with prominent citizens, a kind of law and order league. Upon the recommendation of the Governor, he later on organized a body of gentlemen into a military company, "cadets" they were called, which in their showy uniforms he commanded till the news from Lexington and Concord sent many of them flying, without formal leave, either, to the help of their patriot brethren.

In the sober review of those days we can now give credit to men and to families, numerous in New England and New York, and in the Carolinas and Georgia outnumbering the patriots, who were deeply attached to the mother country, who found little in the new one to excite local patriotism, and could not believe that England would ever yield her possessions in the colonies, as doubtless she would not have done but for the stupidity and inefficiency of her ministry.

It would vivify our conception of him, too, if we might delay long enough to think of him (from 1772-1775) as Judge of the Court of Common Pleas; or of him two years earlier as standing in cocked hat and ruffled shirt in that crowd which welcomed Whitefield to Exeter, when he preached what proved to be his last sermon (September 29, 1770,) in the open air in front of the church his followers had builded. Then, again he saw the man whose influence over him had been greater than that of any human being.

It would have been strange if the Academy, of which that Whitefield church was the forerunner, had not been baptized at its birth with the spirit of the great preacher. In the provision Mr. Phillips made for its religious control and training we feel that the influence of the great evangelist is not buried with his bones, but is marching on.

It is a gratifying memory that when the Exeter School, as this, was launched, its chart to sail by was a strong creed. How many masters of public instruction wish they had such an one,

authorizing them to teach religious doctrines, and not as a set of fossilized formulas either, but instinct with a living faith, centering in Christ, broadening with the horizon of truth year by year.

Much has been said and written to the effect that the Founder, after giving that chart, purposely chose men to guide the ship who would ignore it altogether. This would make him stultify himself or ask us to stultify ourselves by believing it. It is asking too much. The average conscience refuses to be juggled with in this way. Nor is it any honor to him, who all his life had been devoted to truth and consistent in his advocacy of it.

Firm he was in principle, flexible, as every ruler must be, in administration. Learned he was, and yet with the breadth all true learning gives, he was tolerant. Conscientious too, in the least matters affecting himself or his own creed or conduct, he was charitable toward others. And so in him was seen the great triad of Christian graces, faith, hope, charity; these three, but the greatest of these was charity.

Let that word *charity* linger in our ears and speak its benediction in our hearts, as we close these reminiscences and go forth again. We glory in the name of Phillips, but we cannot recall the men of that name who jointly founded Andover and Exeter without seeing one of the most beautiful exhibitions of fraternal love and courteous treatment of each other's views and feelings anywhere on record. There was one heart and one mind in that noble family who devised the foundations of these schools, and only one.

In particular, when we mention Dr. John Phillips, we name one whose heart lived in Andover as in Exeter, and was large enough to hold the two schools in its embrace, like twin children, with a full blessing for each.

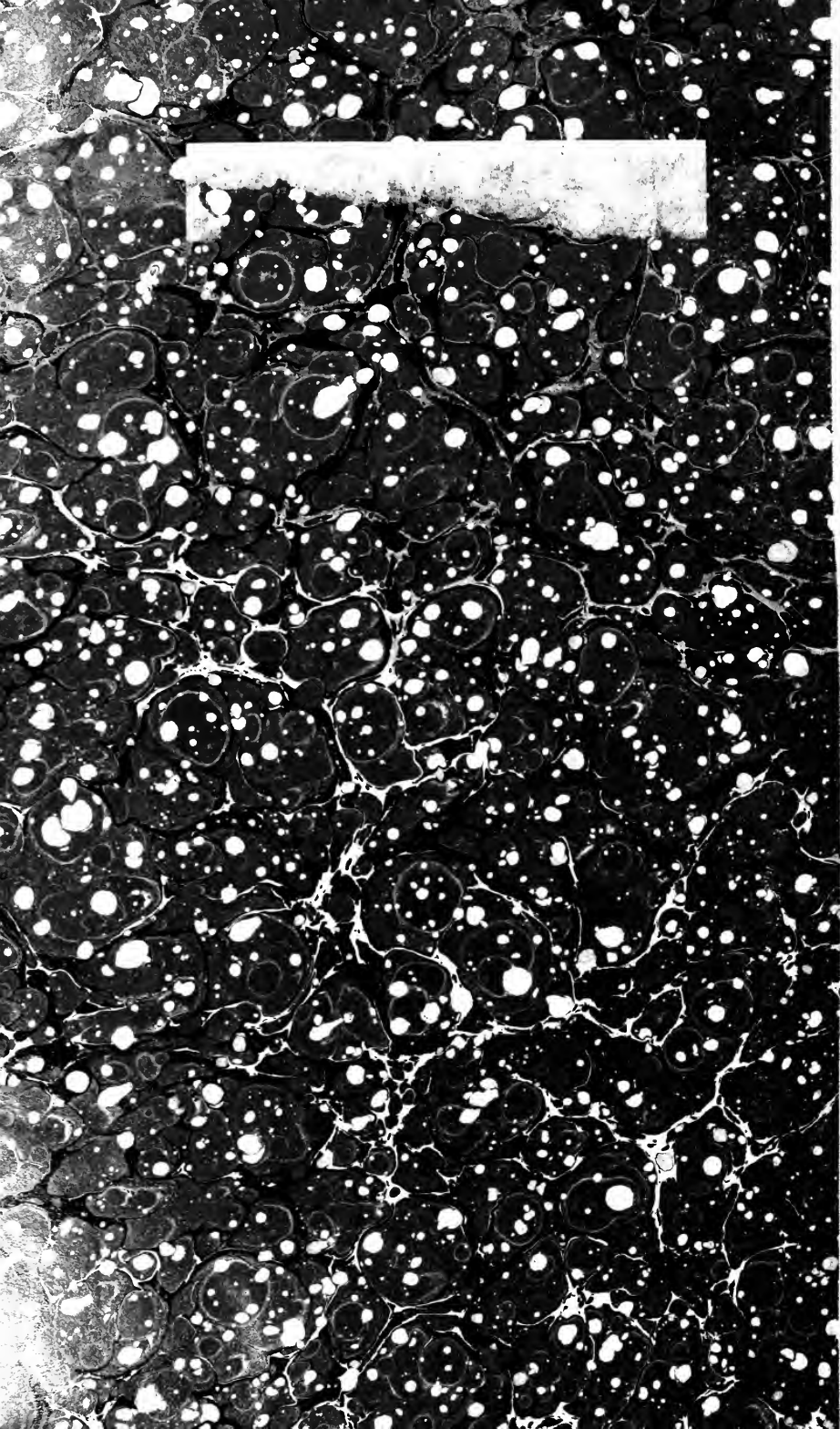
These children of one household and one heart must maintain all of the old family feeling, as I believe they do deep down, of pride in their common origin, in each other's achievements

and history, recognizing their interdependence in the past, when Andover gave Exeter three, and Exeter gave Andover one of its principals (Mark Newman), and going forward in this second century of their existence with the distinctive mark, which circumstances and their individual history and the strong stamp of some great teacher's personality has given them, with a more generous rivalry than heretofore, and this not only because the brotherhood of all learning is closer to-day and the Christian spirit more easily recognized in men of other names, but because their lineage is the same and "blood is thicker than water." "Let not Ephraim vex Judah, nor Judah Ephraim," for "We be brethren, sons of one father."









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